1:Dobrizhoffer M-S (ca. 1760) 1822
SI4 Abipon SI4

attendance as is usual with other nations. They invest him neither with the authority of a judge, an arbitrator, or an avenger. Drunken men frequently kill one another; women quarrel, and often imbrue their hands in one another's blood; young men, fond of glory or booty, rob the Spaniards, to whom they had promised peace, of whole droves of horses, and sometimes secretly slay them: and the cacique, though aware of all these things, dares not say a word. If he were but to rebuke them for these transgressions, which are reckoned amongst the merits, virtues, and victories of the savages, with a single harsh word, he would be punished in the next drinking-party with the fists of the intoxicated savages, and publicly loaded with insults, as a friend to the Spaniards, and a greater lover of ease than of his people. How often have Ychamenraikin, chief cacique of the Riikahes, and Narè, of the Yaaucanigas, experienced this! How often have they returned from a drinking-party with swelled eyes, bruised hands, pale cheeks, and faces exhibiting all the colours of the rainbow!

But although the Abipones neither fear their cacique as a judge, nor honour him as a master, yet his fellow-soldiers follow him as a leader and governour of the war, whenever the enemy is to be attacked or repelled. Some, however,

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

622 refuse to follow him, for what Cæsar said
701 of the German chiefs is applicable to the Abiponian cacique: *Authoritate suadendi magis, quam jubendi potestate audiatur.* As soon as a report
622 is spread of the danger of an hostile attack, the
726 business of the cacique is to provide for the security of his people; to increase the store of weapons; to order the horses to be fetched from the distant pastures to safer places; to send out watchers by night, and scouts in every direction, to procure supplies from the neighbours, and to gain their alliance. When the enemy is to be attacked, he rides before his men, and occupies the front of the army he has raised, less solicitous about the numbers of the enemy, than the firmness of his troops: for as with birds, when one is shot, the rest fly away, in like manner the Abipones, alarmed at the deaths or wounds of a few of their fellow-soldiers, desert their leader, and escape on swift horses, wherever room for flight is afforded them, more anxious about their own safety than about obtaining a victory. Yet it must be acknowledged that this nation never wants its heroes. Many remain intrepid whilst their
[703] companions fall around them, and though pierced with wounds and streaming with blood, retain even in death the station where they fought. Desire of glory, ferocious study of revenge, or

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

dalgence; I had almost said like children. If a master wants his captive to do any thing, he signifies it in an asking, not a commanding tone. *If you please*, he gently says, or *take compassion on me*, and *bring me my horse, Amamàt grö-hüchem*, or *Grcdnagiikàm, yaïlerla ahöpegak tak nahörechi ena*. I never saw a captive, however dilatory or hesitating in performing his master's orders, punished either with a word or a blow. Many display the tenderest compassion, kindness, and confidence towards their captives. To clothe them, they will strip their own bodies, and though very hungry, will deprive themselves of food to offer it them, if they stand in need of it. An old woman, wife of the chief Cacique Alaykin, has frequently got the horse ready and saddled it, in my presence, for a Negro captive of her's. Another old woman, mother of the Cacique Revachigi, gave up her bed for many nights to a sick boy, one of her captives, and, lying miserably on the floor herself, watched day and night in attendance upon him. By this kindness and wish to gratify, they bind their captives so firmly to them, that they never think of taking advantage of the daily opportunities afforded them of flight, being perfectly well satisfied with their situation. I knew many, who, after being ransomed, and brought back to their own country,

1:Dobrizhoffer M-S (ca. 1760) 1822
SI4 Abipon SI4

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voluntarily returned to their Abiponian masters, whom they follow both to the chase and to the combat; little scrupulous about shedding the blood of Spaniards, though Spaniards themselves. What a subject for lamentation have we here! How many Spaniards by birth, brought up from childhood amongst the Abipones, and instructed in their ceremonies, customs, and a hundred arts of injury, became the destroyers of Paraguay, their native soil! Whenever these men were present at the bloody expeditions of the savages, they were not only companions of the journey, but guides and partakers in all the slaughter, burning, and plundering committed at such times; in a word, instruments of public calamities, in the same manner as the Portugueze, Spanish, and Italian renegadoes, who did so much service to the pirates of Algiers and Morocco, by intercepting the vessels of their countrymen.

Now at this moment I have before my eyes the countenances and wicked actions of many of these captives, whom I knew amongst the Abipones, and who, in desire of injuring the Spaniards, and indeed in savageness, exceeded the savages themselves. The soldiers of St. Iago, whilst resting at noon in an excursion to Chaco, happened to cast their eyes upon a scull, and after much debate about whom it

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814

1701 could belong to, clearly discovered that a short
1727 time previous, four Spaniards had been slain in that place, and that the perpetrator of the murder was a Spaniard, a captive, and leader of the Abipones, and more formidable to the Spanish nation than any Abipon. Many things
1701 worthy of relation will occur respecting this
1721 base crew, respecting Almaràz, Casco, Juanico, a Negro of Corrientes, Juan Joseph, an Ytatingua Indian, and above all, respecting Juan Diaz Caëperlahachin. This last, an Abipon by origin, had been taken in war by the Spaniards, when a boy, and afterwards converted to their religion. During twenty years which he spent in the town of St. Iago, in the service of the Spaniard Juan Diaz Caëperlahachin, he evinced much probity, and even piety. Every year, in the last week of Lent, did he publicly mangle his back with a bloody scourge; but after having effected his escape, and got back to his countrymen, he became the scourge of the Spaniards, and shedding torrents of their blood, obtained a high renown amongst his own people, to whom his knowledge of roads and places rendered him eminently useful; for, in expeditions having the slaughter of the Spaniards for their object, no man discharged the
648 offices of scout and leader more gloriously or more willingly than he. Peace being subse-

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814

726 with heat, or drenched with rain of many days'
484 continuance. They expose their bare heads to the burning sun; they strip their shoulders, breasts, and arms of the garment of sheep's or otters' skins, and had rather endure the stings of gnats, than the perspiration caused by the fervid heat of the air. A turf is their bed at night, a saddle their pillow, and the sky their
[781] covering. Every one waits upon himself, nor does the leader employ any one else to prepare his food, or saddle his horse. If they have to cross wide rivers or vast lakes, they need neither
[782] bridge nor boat. When it is no longer fordable they leap from their horses into the water, strip themselves, hold up their clothes at the end of their spear in the left hand, and using the right, with which they grasp the reins of their horse, for an oar, struggle to the opposite bank.

In the commencement of a journey they daily send out scouts in all directions, who, if they discover any traces of a foreign nation or any mark of hostile designs, immediately announce it to their fellow-soldiers. They generally choose a situation to pass the night in, which, being guarded behind, and on both sides by a lake, river, or thick wood, renders access difficult; where they cannot be surrounded on a sudden; and where a few can repel or elude the attacks of a great many. They lie down in a semicir-

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

The Mocobios, Tobas, and Guaycurùs leave their horses a little way off, in sight, and join battle on foot. The Cacique, or any other person in authority, sits on horseback in the front of the army; but when the battle commences he dismounts and fights among the rest. The leaders of the Abipones are generally great fighters, as their example has more weight than words amongst the soldiers, who follow their leader with greater willingness when he is bravely fighting, than when he is exhorting them from a distance.

At first they stand in close ranks, but afterwards, when the enemy is to be attacked or repelled, in such loose ones that each soldier has a space of four or six cubits on every side. In fighting they never stand erect, or quietly on their feet. They run up and down with their bodies bent to the ground, and their eyes fixed on their adversaries, for the sake either of avoiding or aiming a blow. With a threatening voice they provoke the enemy by continually exclaiming *hò, hò, hò*, raising their voices from the lowest to the very highest tones. They rub their right hand every now and then on the ground, lest the string of the bow should slip from their fingers when they are moistened with perspiration. The Indians do not imitate the Europeans, who send a shower of darts at

[Ie. approximately 6-8 feet. (1 cubit = about 18 inches) F.F.2 ---ANALYST]